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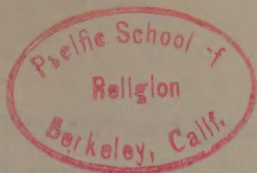


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BULLETIN 8

July, 1932

THE EIGHTH BIENNIAL MEETING OF THE CONFERENCE OF THEOLOGICAL SEMINARIES AND COLLEGES IN THE UNITED STATES AND CANADA

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*Lutheran Theological Seminary, Gettysburg, Pennsylvania,  
June 7-9 1932*

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PROGRAM

*Tuesday, June 7, 10:00 A. M.*

Devotional Service.....PROFESSOR HERBERT C. ALLEMAN

Lutheran Theological Seminary, Gettysburg, Pa.

Address of Welcome.....PRESIDENT JOHN ABERLY

Organization of Conference.

Report of Secretary-Treasurer,

PRESIDENT GEORGE W. RICHARDS

Appointment of Committees.

Report of Committee on Modification of Organization of  
Conference,

CHAIRMAN, DEAN LUTHER A. WEIGLE

Partial Report on Study of Theological Education,

PROFESSOR MARK A. MAY

Discussion opened by.....PROFESSOR WILLIAM ADAMS BROWN

*Tuesday, June 7, 2:00 P. M.*

Report on Theological Education continued.

The Work of the Minister Today.

Report of Committee on Nomination and Election of Officers

*Tuesday, June 7, 8:00 P. M.*

Devotional Service.....PROFESSOR ERNEST W. PARSONS,  
Colgate-Rochester Divinity School, Rochester, N. Y.  
President's Address.....DEAN SHAILER MATHEWS,  
Divinity School, University of Chicago.

*Wednesday, June 8, 9:00 A. M.*

Devotional Service.....PRESIDENT SYDNEY B. SNOW,  
Meadville Theological School, Chicago, Ill.  
Report on Theological Education continued.  
The Curriculum of Theological Education.

*Wednesday, June 8, 2:00 P. M.*

Report on Theological Education continued.  
Address—The Spiritual Life of the Seminary,  
PROFESSOR FRANK S. B. GAVIN,  
General Theological Seminary, New York.  
Student Personnel and the Problem of Economic Support.

*Wednesday, June 8, 8:00 P. M.*

Devotional Service.....PRESIDENT JOHN ABERLY,  
Lutheran Theological Seminary, Gettysburg, Pa.  
Address—Premises of the Theological Curriculum,  
DEAN WILLARD L. SPERRY,  
Harvard Theological School, Cambridge, Mass.  
(In the absence of the author  
the address was read by Dean Weigle)

*Thursday, June 9, 9:00 A. M.*

Devotional Service.....PROFESSOR MONTGOMERY J. SHROYER,  
The Westminster Theological Seminary, Westminster, Md.  
Final Report of the Committee on Theological Education.  
Report of the Committee on Business and Findings.  
Adjournment.

#### CONFERENCE MEMBERSHIP

Anderson Bible School and Seminary, Anderson, Ind.

Andover-Newton Theological Institution, Newton Centre,  
 Mass.  
 Auburn Theological Seminary, Auburn, N. Y.  
 Bangor Theological Seminary, Bangor, Me.  
 Berkeley Divinity School, New Haven, Conn.  
 Bethany Biblical Seminary, Chicago, Ill.  
 Biblical Seminary in New York, New York City.  
 Bonebrake Theological Seminary, Dayton, Ohio.  
 Boston University School of Theology, Boston, Mass.  
 Central Theological Seminary, Dayton, Ohio.  
 Chicago Theological Seminary, Chicago, Ill.  
 Colgate-Rochester Divinity School, Rochester, N. Y.  
 Crane Theological School, Tufts College, Mass.  
 Crozer Theological Seminary, Chester, Pa.  
 Diocesan Theological College, Montreal, Can.  
 Divinity School of the Protestant Episcopal Church, Phila-  
 delphia, Pa.  
 Drew Theological Seminary, Madison, N. J.  
 Duke University School of Religion, Durham, N. C.  
 Eden Theological Seminary, Webster Groves, Mo.  
 Emmanuel College, Toronto, Can.  
 Emory University, Emory University, Ga.  
 Episcopal Theological School, Cambridge, Mass.  
 Gammon Theological Seminary, Atlanta, Ga.  
 Garrett Biblical Institute, Evanston, Ill.  
 General Theological Seminary, New York City.  
 Hamma Divinity School, Springfield, Ohio.  
 Hartford Seminary Foundation, Hartford, Conn.  
 Harvard Theological School, Cambridge, Mass.  
 Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa.  
 Lutheran Theological Seminary, Gettysburg, Pa.  
 Lutheran Theological Seminary, Maywood, Ill.  
 McMaster University, Hamilton, Can.  
 Meadville Theological School, Chicago, Ill.  
 Mission House, Plymouth, Wis.  
 Moravian College and Theological Seminary, Bethlehem, Pa.  
 New Church Theological Seminary, Boston, Mass.  
 Oberlin Graduate School of Theology, Oberlin, Ohio.  
 Pacific School of Religion, Berkeley, Calif.  
 Pacific Unitarian School for the Ministry, Berkeley, Calif.  
 Pine Hill Divinity Hall, Halifax, N. S.

Presbyterian College, Montreal, Can.  
 Presbyterian Theological Seminary, Louisville, Ky.  
 Presbyterian Theological Seminary, Chicago, Ill.  
 Presbyterian Theological Seminary, Omaha, Neb.  
 Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.  
 Southern Baptist Theological Seminary, Louisville, Ky.  
 Susquehanna University School of Theology, Selinsgrove, Pa.  
 The College of the Bible, Lexington, Ky.  
 Theological Seminary, Princeton, N. J.  
 Theological Seminary, New Brunswick, N. J.  
 Theological Seminary, Lancaster, Pa.  
 Trinity College, Montreal, Can.  
 Trinity College, Toronto, Can.  
 United Christian Missionary Society, Indianapolis, Ind.  
 Union Theological College, Vancouver, B. C.  
 Union Theological Seminary, New York City.  
 Union Theological Seminary, Richmond, Va.  
 United Theological College, Montreal, Can.  
 University of Chicago, Divinity School, Chicago, Ill.  
 Vanderbilt University, School of Religion, Nashville, Tenn.  
 Western Theological Seminary, Holland, Mich.  
 Western Theological Seminary, Pittsburgh, Pa.  
 Westminster Theological Seminary, Westminster, Md.  
 Yale Divinity School, New Haven, Conn.

#### REGISTRATIONS

#### *The Eighth Conference of Theological Seminaries and Colleges*

Gettysburg, Pa., June 7-9, 1932

Auburn Theological Seminary.

H. L. Reed.

W. S. Davison.

Bangor Theological Seminary.

Warren J. Moulton.

Ralph S. Adams.

M. J. Bradshaw.

Bethany Biblical Seminary, Chicago, Ill.

A. C. Wieand.

Biblical Seminary in New York.

Howard T. Kreist.

Bonebrake Theological Seminary.  
     J. H. Harris.  
 Boston University School of Theology.  
     Adolphus Linfield.  
 Chicago Theological Seminary.  
     A. C. McGiffert, Jr.  
 Colgate-Rochester Divinity School.  
     Ernest W. Parsons.  
     G. B. Ewell.  
 Crozer Theological Seminary.  
     Rittenhouse Neisser.  
     I. G. Matthews.  
     A. S. Woodburne.  
     W. R. McNutt.  
     S. G. Cole.  
 Divinity School, University of Chicago.  
     Shailer Matthews.  
 Emmanuel Theological College, Toronto, Can.  
     F. W. Langford.  
 Episcopal Theological School, Cambridge, Mass.  
     Henry B. Washburn.  
 General Theological Seminary, New York.  
     F. Gavin.  
     U. S. Gavin.  
 Hartford Seminary Foundation, Hartford, Conn.  
     G. H. C. Macgregor.  
     Elbert C. Lane.  
 Lutheran Theological Seminary, Gattysburg, Pa.  
     John Aberly.  
     Herbert C. Alleman.  
     Abdel Ross Wentz.  
     M. Hadwin Fischer.  
     Harvey D. Hoover.  
     Raymond T. Stamm.  
 Lutheran Theological Southern Seminary, Columbia, S. C.  
     Charles K. Bell.  
 Moravian Theological Seminary,  
     W. V. Moses.  
 Meadville Theological School.  
     Sydney B. Snow.

New Church Theological Seminary, Boston, Mass.  
Antony Regamey.  
Oberlin Graduate School of Theology, Oberlin, O.  
T. W. Graham.  
Presbyterian Theological Seminary, Louisville, Ky.  
L. J. Sherrill.  
Presbyterian Theological Seminary, Omaha, Neb.  
L. C. Denise.  
Presbyterian Theological Seminary, Chicago, Ill.  
R. W. Frank.  
Presbyterian Theological Seminary, Pittsburgh, Pa.  
James A. Kelso.  
Pacific School of Religion, Berkeley, Calif.  
Herman F. Swartz.  
Princeton Theological Seminary.  
Edward H. Roberts.  
J. Ross Stevenson.  
School of Theology, Susquehanna University.  
Frank P. Manhart.  
T. W. Kretschmann.  
Tennent College of Christian Education, Philadelphia, Pa.  
E. M. Fergusson.  
Theological Seminary of the Reformed Church, Lancaster, Pa.  
George W. Richards.  
N. C. Harner.  
O. S. Frantz.  
W. A. Korn.  
C. N. Heller.  
E. S. Bromer.  
Union Theological Seminary, New York.  
William Adams Brown.  
Union Theological Seminary, Richmond, Va.  
B. R. Lacy, Jr.  
J. J. Murray.  
W. T. Thompson.  
Westminster Theological Seminary.  
Fred G. Holloway.  
M. J. Shroyer.  
C. E. Forlines.  
Yale Divinity School.  
L. A. Weigle.

Board of Education of The United Lutheran Church, Washing-  
ton, D. C.  
Gould Wickey.

## REPORT OF COMMITTEE ON NOMINATION OF OFFICERS

The Committee reported as follows:

|                          |                              |
|--------------------------|------------------------------|
| President.....           | President Warren J. Moulton  |
| Vice-President.....      | Principal Richard Davidson   |
| Secretary-Treasurer..... | President George W. Richards |

Respectfully submitted,

I. G. MATTHEWS,  
F. W. LANGFORD,  
T. W. GRAHAM,  
A. C. WIEAND,  
J. H. HARRIS.

The Report was adopted and the Secretary requested to  
cast the ballot for the persons named.

## REPORT OF THE TREASURER

June 16, 1930, to June 1, 1932.

### *Receipts:*

|                                                                     |            |
|---------------------------------------------------------------------|------------|
| Balance reported at Chicago and six an-<br>nual dues for 1930 ..... | \$1,383.29 |
| Annual dues for 1931 .....                                          | 530.00     |
| Annual dues for 1932 .....                                          | 470.00     |
|                                                                     | <hr/>      |
|                                                                     | \$2,383.29 |

### *Expenses:*

|                                                                  |           |
|------------------------------------------------------------------|-----------|
| Seminary Educational Committee Meet-<br>ing—Cleveland .....      | \$ 624.21 |
| Chicago Conference expenses of Secre-<br>tary-Treasurer .....    | 102.12    |
| One-half expenses of Miss Feeny at Chi-<br>cago Conference ..... | 52.50     |
| Subscriptions to "Christian Education"<br>for two years .....    | 112.00    |
| Expenses of committee meetings in New<br>York City .....         | 172.05    |

|                                                          |        |            |
|----------------------------------------------------------|--------|------------|
| Delegates' expenses to New York meetings .....           | 118.72 |            |
| Printing of "Bulletin", annual notices and program ..... | 189.50 |            |
| Postage and paper .....                                  | 11.50  |            |
| Canadian exchange charge .....                           | 5.25   |            |
|                                                          |        | <hr/>      |
|                                                          |        | \$1,387.85 |

Balance on hand June 1, 1932 .....\$ 995.44  
The Report was adopted.

## REPORT OF THE COMMITTEE ON BUSINESS AND FINDINGS

Several communications and papers were presented to the Committee. After due consideration they are submitted to the Conference with recommendations:

1. A communication from the Department of Research and Education of the Federal Council of Churches of Christ in America, transmitting certain suggestions from a seminar on Rural Professional Leadership, held at Proctorsville, Vermont, June 2-3, was considered and we recommend that it be referred to the Executive Committee with power to act.
2. A paper from the World's Student Christian Federation was presented, calling the attention of the Conference to the International Theological Seminar, under the auspices of the Autonomous Faculty of Theology of the University of Geneva, to be held from July 15 to August 15, 1932. We recommend that this also be referred to the Executive Committee, asking the Committee to call the attention of the various institutions constituting the Conference to the existence of this Seminar.
3. A communication from the American Board of Commissioners for Foreign Missions dealing with students from the Eastern Orthodox Church was brought to the attention of the Committee. This communication suggested that the seminaries and colleges of the Association receive students of the Eastern Orthodox Church and offer scholarships to such students. We recommend that this communication be referred to the Executive Committee with power to act.

4. A letter was received from a training school for lay workers, asking the Conference to admit such schools for membership and in the future to give a place on the program to the discussion of the problems of this group of institutions. It was resolved to recommend that the communication be answered by calling the attention of the institution making this request to the fact that theological seminaries are graduate schools preparing men for ordination and it would be outside their province to deal with the problems of institutions training lay workers.
5. The Committee received three invitations for the next meeting:
  1. From the Episcopal Theological Seminary, Cambridge.
  2. From Colgate-Rochester.
  3. From Union Theological Seminary, Richmond, Virginia.

Your Committee recommends that the Conference accept the invitation from Colgate-Rochester for the next meeting.

#### NOMINATIONS

Your Committee make the following nominations:

1. The Executive Committee:

#### EXECUTIVE COMMITTEE

Ex-officio, the President of the Conference—President W. J. Moulton; the Vice-President—Principal Richard Davidson; the Secretary-Treasurer—President George W. Richards; and as Chairman—Dean Luther A. Weigle; additional members, Professor William Adams Brown, President Robbins W. Barstow, Dean H. E. W. Fosbroke, President Charles M. Jacobs, Dean Willard L. Sperry, President Albert W. Beaven, President J. Ross Stevenson, President Arlo Ayres Brown.

#### CONTINUATION COMMITTEE

Professor William Douglas Mackenzie, Chairman.

Hartford Seminary Foundation, Hartford, Connecticut.  
President John Aberly.

Lutheran Theological Seminary, Gettysburg, Pa.  
President Albert W. Beaven.

Colgate-Rochester Divinity School, Rochester, New York.

President Arlo A. Brown.

Drew University, Madison, New Jersey.

Professor William Adams Brown.

Union Theological Seminary, New York, New York.

Professor H. F. Rall.

Garrett Biblical Institute, Evanston, Illinois.

President H. F. Swartz.

Pacific School of Religion, Berkeley, California.

President Milton G. Evans.

Crozer Theological Seminary, Chester, Pennsylvania.

Dean H. E. W. Fosbroke.

General Theological Seminary, New York, New York.

Principal Richard Davidson.

Emmanuel College, Toronto, Canada.

President L. Franklin Gruber.

Lutheran Theological Seminary, Maywood, Illinois.

President Everett C. Herrick.

Andover-Newton Theological Institution, Newton Centre,  
Massachusetts.

President Charles M. Jacobs.

Lutheran Theological Seminary, Mt. Airy, Pennsylvania.

President James A. Kelso.

Pittsburgh Theological Seminary, Pittsburgh, Pennsylv-  
ania.

Dean Albert C. Knudson.

Boston University School of Theology, Boston, Massachu-  
setts.

President Benjamin R. Lacy, Jr.

Union Theological Seminary, Richmond, Virginia.

Dean William P. Ladd.

Berkeley Divinity School, New Haven, Connecticut.

Principal F. S. Mackenzie.

Presbyterian College, Montreal, Canada.

Dean Shailer Mathews.

Divinity School of the University of Chicago, Chicago,  
Illinois.

Dean Lee S. McCollester.

Crane Theological School, Tufts College, Medford, Massa-  
chusetts.

President Albert W. Palmer.

Chicago Theological Seminary, Chicago, Illinois.

President Harry Lathrop Reed.

Auburn Theological Seminary, Auburn, New York.

President George W. Richards.

Theological Seminary of the Reformed Church in the  
United States, Lancaster, Pennsylvania.

Dean D. L. Ritchie.

United Theological College, Montreal, Canada.

President John R. Sampey.

Southern Baptist Theological Seminary, Louisville, Ken-  
tucky.

President W. N. Schwarze.

Moravian College and Theological Seminary, Bethlehem,  
Pennsylvania.

Dean L. J. Sherrill.

Louisville Presbyterian Seminary, Louisville, Kentucky.

Dean Willard L. Sperry.

Harvard Theological School, Cambridge, Massachusetts.

President J. Ross Stevenson.

Princeton Theological Seminary, Princeton, New Jersey.

President John Timothy Stone.

Presbyterian Theological Seminary, Chicago, Illinois.

Dean Henry B. Washburn.

Episcopal Theological School, Cambridge, Massachusetts.

Dean Luther A. Weigle, Vice Chairman.

Yale Divinity School, New Haven, Connecticut.

President Wilbert W. White.

Biblical Seminary in New York, New York.

President W. H. S. Demarest.

New Brunswick Theological Seminary, New Brunswick,  
New Jersey.

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## THANKS AND APPRECIATION

1. Your Committee recommends that the members of the Conference of Theological Seminaries and Colleges in the United States and Canada express their hearty appreciation of the cordial and generous hospitality accorded them by President Aberly and Faculty of the Lutheran Theological Seminary at Gettysburg. Their solicitous care for the comfort and entertainment of the Conference will make this meeting a pleasant memory to all the delegates.

2. That the members of the Conference also express their thanks to Professor A. R. Wentz, who conducted them over the Battlefield and gave them the benefit of his intimate acquaintance with the topography of the scene of the great conflict.

3. That the members of the Conference record their appreciation of the fidelity and efficient service by the retiring President, Dean Shailer Mathews, and by the Secretary-Treasurer, President George W. Richards, who continues in this important office.

4. That the members of the Conference once more recognize the notable service rendered to the cause of theological education by Dr. Mark A. May and Dr. R. B. Montgomery in collecting and arranging the data which is soon to be published and also to note with appreciation the indispensable aid given by Dr. William Adams Brown as theological consultant; that in this connection they once more put on record their appreciation of the substantial financial support given by The Institute of Social and Religious Research, which has made possible this study and its publication.

Respectfully submitted,

PRESIDENT JAMES A. KELSO,  
PRESIDENT J. R. STEVENSON,  
PROFESSOR W. V. MOSES,  
PROFESSOR J. J. MURRAY,  
DEAN W. J. MOULTON,  
PROFESSOR E. C. LANE,  
PRESIDENT S. B. SNOW,  
PROFESSOR ADOLPHUS LINFIELD,  
PRESIDENT G. W. RICHARDS, *ex-officio*,  
DEAN L. A. WEIGLE, *ex-officio*.

#### ACTION TAKEN BY CONFERENCE

The following action was taken during the sessions of the Conference:

1. Voted that the Presbyterian Theological Seminary, Louisville, Kentucky, be admitted to membership in the Conference.

2. Voted that the Susquehanna University School of Theology be admitted to membership in the Conference.

3. Voted that the Report of the Committee on Interchange of Theological Professors, Dean Mathews chairman, be adopted and that the substance be referred to each Seminary for action in its own way. A copy of this Report was sent to each of the institutions in the Conference.

4. Voted that the Conference designate a member to cooperate with the Committee on Interchange of Theological Professors with Germany and other lands who is to inform the Seminaries in the Conference of proposed visits of German professors to this country and at the same time inform the Committee in Germany of proposed visits of professors from America to Germany.

5. Voted that the Secretary of the Conference, George W. Richards, be designated as the one with whom the committee in charge of the interchange of German professors is to enter into correspondence in reference to this matter. The Secretary was requested to notify Professor Titius of the Berlin University of this action.

6. Voted that the Report on Aims and Objectives be received and that it be transmitted in due time to the Seminaries in the Conference for study and discussion. Similar action was taken in reference to the other reports submitted during the Conference. Each Report is to be sent to the Seminaries and Theological Colleges in the Conference and, if possible, to each member of the Faculties of these institutions.

Professor William Adams Brown and President Shailer Mathews made the following statement in reference to the responsibility for the content of the Report of the Study of Theological Education, about to be published. "This is not a Report of the Conference of Theological Seminaries, but of the staff appointed by the Institute of Social and Religious Research and approved by the Committee of this Conference." This statement was accepted without protest.

7. Voted that the Report on the Reorganization of the Conference be adopted. The Report was presented by the Chairman of the Committee, Dean Weigle, and is as follows:

"It was suggested that we devise a plan for the organization of this Conference which would continue the lines along which it has been organized but would provide for more funds and the possible employment of an executive secretary. With

the information coming to our hands in connection with the Study of Theological Education and the possible lift of the standards of our men and the possible further cooperation, it would be desirable to find some one of our number who would be willing to serve us all by going about and making available the results of this study, leading conferences in our faculties, etc. If we had succeeded in finding money, that proposal might have been brought before you by the Executive Committee, but you are not faced with having that discussion at this time. Those possibilities were surveyed and a conversation was held with Mr. Arnett. There is no chance at present for getting additional money for the budget of this Conference. But with the continuation of our interest in the Study it may be possible to get money for that phase. But we cannot get the money now. Thus the time is not at hand to organize the Conference so as to employ an executive secretary."

8. Voted that the Executive Committee be authorized to accept funds which are to be devoted to the continuance of the Study of Theological Education.

9. Voted that the place of meeting of the next biennial Conference is to be in the Colgate-Rochester Divinity School, Rochester, New York.

Secretary Richards proposed that the Executive Committee, in the preparation of the program for the next biennial Conference, consider the subject: The Place of Christian Tradition in Theological Education.

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## DEGREES CONFERRED BY SEMINARIES

The Conference adopted the following statements:

(a) *The first theological degree.*—In view of its predominant use, we recommend that the B. D. degree be adopted as the standard first degree for a theological course. It will normally require three years of two semesters or their equivalent beyond the A. B. or its equivalent to complete this course. It should be regarded as a professional degree, the standards of which in intellectual attainment are fully equal to those in any other field of scholarly activity.

(b) *The diploma.*—We recommend that a diploma be awarded for work during a theological course of three years, which does not meet the full requirements for the bachelor's degree in theology. We recommend that the diploma *not* be awarded for work which has satisfied the degree requirements in quantity, but has not satisfied those requirements as to quality. If comprehensive examinations are a requirement for the degree, we believe they should also be required for the diploma.

(c) *The certificate.*—We recommend that a certificate be awarded for work during one or more years, but not fulfilling the requirements of the diploma or degree. The certificate is essentially a statement of courses satisfactorily carried.

(d) *A second theological degree.*—We recommend that a master's degree in theology be adopted as the standard second degree in recognition of work which would normally extend one year beyond the bachelor's degree in theology.

(e) *A doctor's degree.*—Where a theological seminary without university affiliation grants a doctor's degree, we recommend that the Th.D. be the degree used. The level of achievement which goes into the earning of a doctor's degree in a theological seminary should be equivalent to that which is required in earning a Ph.D. degree in a standard university.

(f) *The Ph.D. and A.M. degrees.*—The Conference regards it as undesirable for a seminary not an integral part of a university to grant the Ph.D. or the A.M. degree. However, we do consider it legitimate for a seminary affiliated with a university to offer a program leading to the Ph. D. and A. M. degrees in cooperation with a university, the degree to be given by the university.

## THE PRESIDENT'S ADDRESS

### *The Function of The Divinity School*

DEAN SHAILER MATHEWS

The training given persons preparing for religious vocations has always been dependent upon the conception of the services which religion renders to a social order. Whether the man be Roman augur, Hebrew priest, Indian yoga, Jewish rabbi, or Christian minister his training has varied with the particular tasks which these representatives of the different religions must perform. Nor need we go far afield to realize the truth of this basic educational philosophy. Within the Christian religion itself there are marked differences between the education of the Roman Catholic priest and the Protestant minister. Within Protestantism itself these changes are quite as evident, as the functions of the ministers have yielded to the demands which society makes upon him. So long as the central business of the minister was the exposition of truth revealed in an infallible Bible, the education given him very properly aimed at the mastery of the original language in which the revelation was written, and the organization of that revelation into a system acceptable to the religious body to which the minister belonged. The range of instruction in theological seminaries was almost entirely limited to such subjects and methods as enabled a minister to be thus a purveyor of revelation. By degrees it was found desirable to make him acquainted with the history of the church, particularly the truth and heresy of the past. Practical training in the pastorate was to be gained in a sort of apprenticeship in some minister's family. The minister as a propagandist of revelation was expected also to serve as the representative of God in the elemental crises of marriage and death, but for such services any technical education was incidental. The minister did, indeed, play some role in politics, but largely in the way of extending revealed truth to political affairs.

The development of education in theological seminaries was for a century at least almost negligible. The place of

religion was fixed by social convention and the preaching of the gospel was the supreme end of the minister. He was to save souls by bringing them to Christ, and he brought them to Christ by preaching what he regarded as the truth about Christ and challenging men to accept it.

## I

Within the last generation, however, there has been a decided change within Protestantism as to the place of religion and the church in social life and in consequence of the duties of the minister. To a very considerable extent, theological education has responded to this new conception of the nature and function of religion. When I was a student in a theological seminary 45 years ago, our curriculum consisted in a study of Hebrew and Greek, exegesis, church history, homiletics and expression. There was a tentative exposition of the new interest of German theologians in textual and higher criticism, but the latter was criticized and rejected rather than appropriated. The basis of all theological thought was a doctrine of inspiration which made the Bible at least in its original form, now hopelessly lost, an infallible guide to truth. With the founding of the Divinity School of the University of Chicago, Professor C. R. Henderson was appointed Professor of Ecclesiastical Sociology. Graham Taylor was appointed Professor of Social Ethics in the Chicago Theological Seminary at about the same time. Both of these outstanding men, however, gave the larger part of their time to the processes of sociology and social reform, into which they carried Christian principles and aspirations, but their work was independent of the other departments and the curriculum in both institutions was not radically different from that of other seminaries.

There was, however, a marked development in the critical and historical study of the Bible. The authorship of the pentateuch and Isaiah were burning questions with which the entire church was concerned. And very properly. For notwithstanding the fact that the higher critics within the seminaries argued that the Bible was still the word of God or at least contained the word of God, the church at large was justified in believing that such a method would undermine the place of the Bible as a collection of oracular and infallible

teaching. The extension of the historical method to the New Testament was practically a pioneer task. Professor Burton early realized the importance of history, and while he himself was a theological exegete rather than a historian, he gradually extended the principles of criticism to the New Testament. In pursuance of his general conception of what biblical study meant, in 1894 he had me appointed as Professor of New Testament History—so far as I know, the first appointment of the sort made in America. His and my original idea of such a task was to furnish what is known as the historical background of the New Testament. The entire department became thus committed to critical and historical study, although the exegetical study of the Bible was still included, and the development of what is known as biblical theology was still a paramount task.

But the influence of Universities, with their insistence upon social and historical research, was great. The development of the Department of Sociology as distinct from the Department of Economics was really an introduction of a point of view which gave a new understanding, if not a new philosophy to history. This position was felt by a few biblical students and the genetic connection of the Bible with historical situations and of Christianity as the outgrowth of Jewish and Graeco-Roman history, as well as the conception of Christianity as having inevitable social influence, led to a transformation of theological curriculum. Indeed this socio-historical method has become one of the marked characteristics of today's biblical study. Gradually the conception of the function of a Divinity School itself began to differentiate into that of preparing men and women for a number of fields of religious service in which a knowledge of what was once judged indispensable for theological training was seen to be less vital than the facts of human life and religious behavior. Hebrew was made an elective study, and in its place have come courses in the history of the Hebrew people and its literature. In the course of a few years Greek was no longer required for a D.B. degree in many seminaries, and in its place there have been substituted courses in the historical introduction to the New Testament and the teachings of Jesus. Departments of Theology by a new appreciation of history have begun to approach their task from the point of view of religious his-

tory and the personal experience of socially conditioned persons rather than through philosophy.

This adjustment of a curriculum to the changing conceptions of religion due to the rise of historical and social sciences was followed by the introduction of courses in religious education. The early pedagogy was in the nature of the case rather tentative, and viewed in retrospect, it seems to me to have been secular education clothed in a Prince Albert coat. But with the establishment by President Harper and his colleagues of the Religious Education Association the movement assumed national importance.

The recent developments in this field are known to us all.

Extensions of instruction were made possible by the increase of funds of the seminaries, and there was consequently constant study of the curriculum itself. It is not necessary to trace the resultant changes in detail, but it is clear that many seminaries have come to regard themselves as under obligation to train students in every form of religious leadership. At first this leadership was almost exclusively that of the pastor, but with the growing conception of the place of religion in social life the field of leadership has steadily broadened, so that at the present time it is safe to say that our task is so to organize the curriculum as to make it possible for a man or woman who wishes to assume any phase of religious leadership to be trained for that task.

## II

But we do not regard our task as by any means completed. Religion faces conditions at the present time which are quite other than those under which the older curriculum was organized. The contributions which we can make to the training of religious leadership still demand inventory, criticism, and experiment. The study in which this Conference is now engaged makes it evident that we are already considering our task from the point of view of the new conditions in which religion finds itself. The chief elements of the new situation may be briefly summarized.

1. Religion is no longer identified with a system of doctrines and the work of preparing for religious leadership is functional rather than merely informative.

2. The conception of the curriculum is changing from the giving of informative content which shall be committed to

memory to a functional task. This means that the curriculum must always be enriched by results of work on the field. Our students are to be trained so as to use not merely literary material, but the experience of the past as well as present individual and social experiences. Personality rather than truth is becoming the center of our interest. Whatever may be the particular type of leadership which men are to give, they must be enabled to use the results not only of criticism and literary techniques, but also the data and the techniques given by the sociologist and the psychologist. The individual cannot be severed from his social order, but every individual has his own peculiar psychical development and mind-sets determined largely in childhood. Such a conception has an important bearing upon theological instruction. If one is really to deal with personality, he must understand the pathological as well as the normal elements in personal experience. Mental hygiene has its message for the theologian and the minister as truly as for the doctor. In consequence a curriculum is more than so many courses; it must include the techniques for dealing with personal experience both social and individual. The psychiatrist has only a limited approach to human nature; so has the sociologist; so has the conventionally trained minister. There must be developed an inclusive technique. Case work and the understanding of social institutions and relations are essential if one is to know how to deal with personality by remedying its defects and stimulating its normal potentialities. But the final word in the character-education techniques will not be shaken by the psychiatrist or sociologist. The one is too much looking for pathological conditions; the other is too indifferent to individuality. Preparation for the highest leadership in morals must include data and skills gained from such techniques, but it must include also the data and motives of religion.

3. A Divinity School is a professional school. That is to say, its general purpose is preparing its students for vocations in the field of religious leadership. Its task is not unlike that of the graduate schools of arts and science, the graduates of which are teachers and members of some profession such as physicians, commercial chemists, and commercial geologists. A Divinity School must carry on research with the same freedom and reliance upon scientific method as prevail

in any other graduate school. Its field of investigation has been constantly expanding, and if it be true to its function in the future will continue to expand. Every department should have under way definite pieces of research-textual criticism, excavation, iconography, gathering and editing historical documents, elaborate investigations in the field of personality from the point of view of a curriculum involving social psychology and social relations, the survey of urban and rural conditions, lexicographical study, the place of doctrine in religion, the nature of religion, the meaning of the word of God, church life, investigation of what is happening on the mission field. Such research is in a peculiar sense the function of a Divinity School. Failure in experimentation may be instructive and so not to be condemned. A Divinity School has an opportunity not only to train men in methods of practical work as pastors and directors of religious education and missionaries, but also to develop the spirit and techniques of research in the entire field of religion. Such investigation involves something more than the study of past thought or the organization of theological and philosophical systems. It must apply the various scientific techniques to the study of personality itself as it has developed in social situations. Here is a field very imperfectly furnished with data and techniques which invites the expert in religion just as truly as in sociology, psychology, anthropology, law or medicine. The fact that personality-studies have been conducted by those who have been ignorant of religious study and so indifferent to anything but their own lines of interest makes it imperative that the expert in the field of religious research should cooperate with those in other fields. An outstanding obligation of a Divinity School is to maintain a scientific excellence which will enable it to carry on investigations in such a thorough fashion as will compel investigators in other fields of social research to take religion into account as an actual force in the social order. Only by a thoroughly scientific study of religion and particularly of Christian and Hebrew religions can the proper data be gained.

Futhermore research has a distinct influence on the personality of the investigator. Through it the student is led to an independence of belief quite inaccessible to one trained to accept ecclesiastical authority as the basis of his faith.

Research if only scientific is discipline in mental attitudes and procedure. It gives the prospective leader in some field of religion a true perspective of beliefs, a grip on his own abilities, a confidence in method as distinct from passive acceptance of others' opinions, independence and initiative. Such experience may be too exalted for many religious workers, but it is indispensable for the sort of religious leaders we are set to produce.

4. Indispensable as is research, the function and duty of a Divinity School is not limited by it. Co-ordinate with it is the function of preparing men and women for practical leadership in the field of religion. Such vocational interest may be carried into all activities of the various departments. Our task is vocational in the sense that all types of courses and investigations ought to be conditioned by the vocation for which students are being prepared. The individual professor as an investigator will carry on pieces of research in which the discovery of data is the unqualified goal. But however indifferent to the human element men may be in some pieces of scientific work, as teachers they must cooperate in accordance with the function of a divinity school in a university. And such a school must have its central interest not in impersonal research, critical or historical techniques or in the mere impartation of knowledge. It must be concerned with preparing students for efficiency in the fields in which they are to act. In other words, every course of a Divinity School must be regarded as an element of a vocational curriculum.

It is at this point that we can see the difference between the work of a Divinity School as conditioned by being centered on the production of efficient personalities and that conception which has pretty widely obtained in the past that one department is to give information and another is to train men how to use that which they have learned in other departments. This obviously involves the belief that a school should prepare men for practical tasks, but it quite overlooks the vocational significance of the curriculum as a unit. Each department of a Divinity School should clearly see that its work not only involves distinctly scientific training in methods of research and the organization of data, but also the preparation of the student for his future task through helping him adjust himself personally to the demands of his vocation.

### III

It requires little reflection to see that in such a training in personal adjustment there are two institutional tasks. The first is that of the curriculum material which the student in later life will use in developing the personalities of others ranging from children to adults. Just what this curriculum material should be is one of the problems which a Divinity School, especially through the department of religious education, seeks to determine. But other departments must be prepared to cooperate by adopting a cooperatively functional point of view in the treatment of their special fields. Specialists in Bible study can be called upon to determine what results of biblical scholarship can be included in a personality-developing curriculum in churches and schools. Various departments should place at the disposal of those technically interested in curriculum building for churches, schools, and colleges, material adapted to the development of personality on the part of future pupils. Thus, because of his mastery of historical criticism, the biblical student is the only man really prepared to decide what sections of the biblical material can be treated as historically accurate as distinct from those which are poetry or legends. His knowledge of the historical conditions which gave rise to a literature will enable him to show how biblical practices and laws inferior to our ethical standards gain meaning when located in an historical process. Similarly, departments dealing with Christian thought and doctrine, by showing how doctrines are the forms in which different ages have rationalized and legitimized religious experience and aspiration, can help the educational technician to appreciate the place of doctrine in personal and community religious life of the past, and so suggest a method for building a curriculum for the instruction of the young.

Obviously, this will lead (a) to cooperative courses and (b) to cooperative direction of students in their vocational development. The chief caution to be observed here is, that in developing this cooperative spirit, the various departments should not in any way minimize the severity of the scientific processes of research which precedes any scientific knowledge of the material. An evaluation of results of research for Divinity students who are being vocationally trained is not to be confused with homiletics, important as this is in its own

field. But such caution does not justify a neglect of the educational obligations of the most specialized teacher to students whose after life is to be definitely vocational. He must show them how to use material in their later tasks.

#### IV

The second task in any curriculum is that of giving vocational training to the student. However much the minister may gain from his training in independent search for truth, he is not primarily an investigator, but one engaged in academic research. As a pastor he is at the head of an organization which must act in its own right. In other words, he has duties which resemble those of the promoter or the social engineer. Training in research may help him to determine methods and fields for the organization, but he must devote himself to the leadership of a social group which has its own function in society. The seminary must train him for efficiency in meeting the responsibilities which come from his leadership in the church. He must not only be convinced that the church has a function, but he must be taught to discover what that function is. We have every right to expect that much information on this point will be given us by the investigation in which we are involved. Unless I am greatly mistaken the result of the work of Professor May and his associates will be to give a new perspective to vocational training and the development of skills in our curriculum.

Training is too often mechanical and imitative. A vocational curriculum which includes preparation for the student's service as a leader of a church as well as one who cares for the specific needs of individuals demands that the student should gain techniques; i. e. intelligent ways of using knowledge for vocational ends.

Techniques can be gained only by action. It is one thing to learn how a thing is to be done and another thing to develop a skill in doing it. One of the most encouraging facts in theological education is the increasing number of seminaries endeavoring to organize practical work in their curriculum. The older practice was for students for the ministry to support themselves by pastorates, without supervision, much less with any integration of such practical experience into the curriculum. But now that we are ready to see that the cur-

riculum is composed of something more than information to be acquired from lectures and text-books, we can see that if functional work of any sort is to be really educational it must be treated as a phase in the development of the student's personal efficiency and so become a phase of the educational process. What we should primarily consider is not the number of courses but the personal efficiency of the student, and since his efficiency can be gained only through what might be called laboratory experience, we must experiment in the administration of such experience as a part of the curriculum. Each year has of late shown an advance in the integration of extra-classroom activity into a vocational education. I do not think that we are yet through with experimenting. Very likely it will never be possible to adjust this matter to the ideals which are set before us—the practical difficulties are so numerous. But at least we can organize this development of technique in such a way as to include the following elements.

a) Negatively, as has already been pointed out, we must recognize that the vocational techniques and skills are not separated by any chasm of departmental organization from the courses which are primarily literary. We should not simply submit men to the various disciplines of the departments of Old Testament, New Testament, Christian Theology and Ethics, Church History, and *also* give them training in preaching, church administration, social service, and religious education. A properly constructed curriculum will be unified so that the work of the entire school will be a unit born of the properly adjusted cooperation of all members of the teaching force. We should not be meeting the opportunity which is ours if we thought that vocational education consisted in teaching men mere vocational gestures. Education deals with personalities as wholes; technical emphasis on different needs of personalities and vocations does not mean a mechanical mixture of information and techniques, but a genetic integration of such elements to functional aims.

b) We can organize the field work of all students as a phase of the curriculum. The pastorate, social service, or Y. M. C. A. work should be under supervision and integrated with academic work. We have made considerable progress in this of late, but we can go farther and establish cooperation with the pastor with whom a student works as assistant and

with the ecclesiastical organization of men who are serving as pastors.

## V

In such a curriculum the old departmental system so well adapted to earlier conceptions of the curriculum is seen to be more or less artificial. All departments should in a true sense be historical since all are functional. So long as the field which they approach is that of personality, and their functions are the training of men by the use of experience both in concrete life and in history to deal successfully with personality in its individual and social capacities, their fields will increasingly overlap. A student who wishes a thorough training under the guidance of some department should be encouraged to consider himself in a field of interest to personality rather than in a single department. Cooperative courses should be offered, and one of the important problems which we face is the development of a curriculum technique in which such cooperation shall be organized. Our next step may very well be the blocking out of fields of interest to which various departments contribute, and the direction of a student in a chosen field by a committee composed of representatives of the departments included.

It follows from such a conception of a curriculum that flexibility and adaptation to the particular capacities of different students is imperative. The original plan by which courses were counted for a degree in the interests of the student himself seems necessary for such a degree as the Master of Arts, where time for elaborate investigation is not at the disposal of the student. In the case, however, of the D. B. degree and particularly of the Ph. D. degree, the tests which should be applied are not those of a certain number of courses, but the mastery of some chosen field. In the D. B. degree, such mastery will lay primary emphasis upon professional efficiency, but in the Ph. D. there must be also indicated the capacity for independent research as well as that for fulfilling the function of dealing with personalities as a religious leader.

## VI

A functional curriculum must include more attention to the development of the personality of the individual students who are to become religious leaders. This must involve

a) A more complete personnel study of the students. We are already acquiring certain information of this sort through the application blanks which are being filled out by matriculants. In the case of the women students there should be appointed a committee of the wives of the faculty, to develop the social contacts between the faculty and students and to give advice which can best be given by women to women. Departmental clubs can be of value in developing more informal intercourse and a better acquaintance between students and the faculty than the classroom permits. In the President's or Dean's office also there is a constant dealing with personnel problems. But we should go still farther in order that we may properly advise the type of courses and activities which a student should take. We should become acquainted with his personal history, his family and social background as well as educational history. There should be more personal contact between the students and their advisers. I recognize the difficulty of this in dealing with students who are mature. Any officialism would be fatal to the entire project. Perhaps the first step in such an advance would be the more thorough development of an adviser system. This would involve the choice or appointment of advisers to students as they matriculate. The adviser would be put in possession of personnel information and should definitely organize conferences on that informal basis which should exist between older and younger workers with the same vocational interests. It might be well to ask advisers to make reports on their various students, and it might also be desirable for each professor at the end of a course to make a brief report on the individual students. It very likely would prove that this aspect of the operation of the curriculum would necessitate the appointment of a committee of the faculty to cooperate with the dean, which would be in immediate contact with a committee appointed by the student body. There are innumerable personnel problems which arise of which no one of us knows, and others with which we come in contact in a more or less accidental way.

b) Above all, we should seek to make the entire educational process of the students minister to the development of that religious life which religious leadership involves. It is all but inevitable that a thoroughly untrammelled and investigative spirit such as should permeate our classrooms and

our entire institutional life should raise in many students' minds questions which may cool their emotional life and substitute a spirit of investigation for that of leadership. This is no new problem. I am inclined to think that an increase in the proportion of students studying for teaching positions has somewhat modified their religious approach. That many of them do find their religious life organized and strengthened by classroom work and contact with men of the faculty is clear from the testimony of innumerable persons. Insistence that as far as possible students should have religious work will serve to stabilize their reactions to a change of intellectual atmosphere. But at the present time I believe there is need of renewed attention to the personal religious life of students as well as faculty in view of our new knowledge of personality and of the changes which are taking place in the religious life of the times. We have, for instance, a large number of men who are planning to teach in colleges and universities frankly as representatives of the religious life, regardless of whether they are teaching strictly religious subjects or not. An institution can render distinct aid to these men in helping them see the religious possibilities that lie in academic study not only for themselves but for their students. The basic conception which underlies the personal religious work in the University is that religion is not to be represented on the campus by extra mural interests, but by the University itself. Religion in a university should not be introduced from without but spring up from within. The curriculum of the University as the extra curricular activities of students, the chapel services and social service undertakings, should all be treated as the expression of the idealism of the University spirit. That this may vary from similar expressions on the part of strictly religious bodies like churches and in men's and women's Christian associations is already obvious. All institutions are following more or less distinctly the fundamental notion that no man can be religious except in his own situations. That is to say, institutions of learning must teach religion and organize religious interests from within rather than accept leadership from without. Preparation for furthering such a conception of the religious life of college students must be incorporated in any curriculum that seeks to be functional.

There must also be in a divinity school a distinct recognition of the social aspect of worship. The attention which students and faculty give to chapel exercises will be an indication of their estimate of the value of worship in the sphere of personal religion. If it be true that no religion exists without some form of social grouping, and if it be equally true that in the religious exercises of the group its component members gain in their own personal experience from the group behavior, the importance of chapel exercises is apparent.

## VII

In conclusion I think that we are all agreed that we want absolute sincerity throughout the entire work of our institutions. Everything from the attitude of clerks in an office to the conduct of seminars should be regarded as phases of a total educational operation in which the effort is made to enrich and make self-directive those personalities who are going out to represent religion in its manifold relations. The task which this ambition involves grows more imperative as it grows more complicated. It is easy to become technically academic and let indispensable scientific interest dominate the attitude of teachers and students alike. On the other hand it is possible to develop religious enthusiasm and earnestness detached from the spirit of research and scientific techniques. If I understand, as I think I do, the spirit of most theological seminaries they are endeavoring to go to neither of these extremes. The frequent reorganizations of our curricula are testimony of the fact that we believe in the possibility and desirability of making scientific interest an aid to vocational efficiency. Thanks to the more careful organization of the educational process we are in a position to organize our entire curriculum in such a way that while it loses nothing in its scientific and academic efficiency it will look upon its work as essentially that of a professional school in which men are trained in a field which no other professional school covers. Our function is, in a sentence, this: By the use of subject-matter and techniques which belong to religion, to train personalities to be leaders in the development of religious and moral personal living.

## THE PREMISES OF THEOLOGICAL EDUCATION

DEAN W. L. SPERRY

In Cardinal Newman's "Idea of a University" there is a noble chapter on "Knowledge its Own End." Newman says that "that alone is liberal knowledge which is independent of sequel, which stands on its own pretensions, expects no complement, refuses to be *informed* (as it is called) by any end, or absorbed into any art, in order to present itself to our contemplation. The most ordinary pursuits have this specific character, if they are self-sufficient and complete; the highest lose it, when they minister to something beyond them."

It was on this basis that Newman was fighting for the liberal core of the proposed Catholic University in Ireland. Believing that in the Arts and Sciences there is a knowledge which is capable of being its own end, he refused to have the Arts courses uniformly construed as an apologetic for Catholic dogma and when his venture suffered shipwreck, we must presume that it was over this issue.

Newman then goes on to discuss professional education. The characteristic of this education is the fact that it does contemplate ends beyond itself and has consequences beyond the area of liberal enjoyment of truth for its own sake. A professional education is the tool of a trade, to be used rather than enjoyed. This, said Newman is plainly true of training in the law and in medicine; and his logic forced him reluctantly to admit that this was also true of a theological education. It was intended to fit a man to do something, in a professional field.

It is worth while noting at once that we have here an academic distinction which explains, though it does not resolve, one of the issues which has agitated us in our inquiries of the past year; whether and how far the Seminary should address itself to the cultivation of the personal religious life of its students. That, according to Newman, would be a liberal interest. The professional interest is, and must be, in some sense of the term, a non-liberal discipline. The more we address ourselves to the immediate cultivation of the personal

religious life of students the less we are able to devote ourselves to their professional preparation for their work. The two cannot be divorced, and at the best are occasionally equated. But the fact remains that in our whole discussion we must make up our minds whether we are liberal arts colleges for the cultivation of religious experiences which are and ought to be their own end, or whether we are trying to fit men for the practice of a profession. For myself I can only say that the latter account of a theological school is the only intelligible one, and that we must hope that if our disciplines are properly conceived and conducted much immediate personal religion will come to students in the process, a precious and immediate by-product, but not the immediate academic end in sight. I think of one Lutheran student, who has been two years with us, who has just sat for his general examination with us. His "orals" satisfied the whole faculty that his two years with us had been an intimate personal religious adventure and that in telling us of theology, church history, and the like, he was giving us an autobiography. We are passing him on with confidence and gratitude to a Seminary of his own communion for his third and last year.

Very well, then. Having assumed that we are professional schools, engaged in Newman's words, not in imparting Theology as liberal knowledge, but in training men "in the art or business of making use of Theology," we recognize at once that this art or business is to be pursued in and through the Church. With the amorphous, inarticulate religion of the land we are not in the first instance concerned.

Therefore what we do with and for men must be determined by our conception of the nature and work of the Church. And this Church is not the Church *in vacuo*. This Church is one or another of the denominations and parishes that we know.

We labor in this Conference under the common feeling that at the best we are so far divided in ecclesiastical inheritance, in theological doctrine, and in particular practice, that no generalizations are possible. Do we not overestimate these differences? We all hold a common faith in a single spirit inspiring and sustaining our varied churches. But is this the whole truth of the matter?

If you have read Siegfried's "America Comes of Age," you will remember that he says that when the American Catholic Priest goes back to a visit to his home in Ireland or goes to some Catholic country on the Continent, he is aware, as all his friends are aware, that this Catholicism is not quite theirs. Some subtle change has taken place in it. It has been Americanized; the culture which prevails here, the standards of life and conduct accepted by all Americans, the values we cherish, domestic ideals, business usages, the faith in man's right to happiness and in the fact of progress; these many other of the items of our particular kind of civilization on this continent and in these centuries, have unconsciously modified his practice if not his profession of Catholicism. I believe that observation to be true; the whole connotation of what religion is, and is about, is different, when had from a country priest in Ireland or a curé in Brittany, than when had from your American priest.

Now if Catholicism is not impervious to these subtle and pervasive influences, how much less our Protestant communions. It is always something of a self-conscious effort for any of us to worship and work easily with churches of our own communion in the Old Countries. The theological dogma is the same, the liturgy or the want of liturgy may be the same, but there is a cultural contrast deeply felt rather than clearly defined. I am as a Christian strangely much nearer to many of you from whom I may be theoretically separated by important theological differences, than I am to my Non-conformist Congregational friends in England. You have felt this paradox in your own experience. And all this is so, because a certain somewhat, which for the want of any better word we call Americanism, has entered into our common church life as a leaven working in us all, as an imponderable influence making for a felt community of Christian life and thought.

Now there is no time to try to appraise this Americanism. Some of its aspects are good and may be turned to the direct account of the gospel. Others of its aspects are more problematical and certain of them are actually sinister. At the meeting in Cleveland last fall, some one used the phrase "ministerial racket" to describe the methods of high powered salesmanship by which a good many of our clergy succeed in

getting themselves settled in parishes. There was a deliberate element of ironical overstatement in the term, but nevertheless the fact that it could be used at all, and that we know what it means even though we deny its truth in the case of all our best ministers, is an indication of one of the ways in which the contemporary standards of American life influence our practice. Certainly the average minister as I know him, is much less inclined to wait for a call from a church, believing that this is not merely good tactics but good ethics, and is much more inclined to take the matter in his own hands and profit by what America knows of salesmanship, than he was even a generation ago. To me the most distressing feature in our common Protestantism is the intrusion of this strain of commercialism and frank secularity into our whole life. It is the more discouraging, just because it seems to be the only language and method understood by great sections of the laity. Anything bordering on quietism is writ off as inefficiency.

But I have in mind to deal with only a single aspect of this characteristic American Christianity, which makes blood brothers of us all. That is the impermanence of American life. In our profession this impermanence is reflected in the decline of long pastorates. Some one of the surveyors of contemporary American Christianity was much puzzled by the fact that in a given city the churches seemed to be influential, but that in another city of much the same type with essentially the same churches their influence was negligible. He eventually found that when in a community of manageable dimensions the church seemed to have an important place in the life of the community this could be put down to some happy accident of long pastorates in a number of the churches, and he wrote down the short pastorate as one of the gravest liabilities of American Church life.

But this short pastorate is merely symptomatic; it reflects a like impermanence in the pews. It is not a cause but a consequence of the restlessness of American life. It sometimes seems as though the only portions of the Bible which have any longer immediate pertinence for American life are those which deal with nomadic life. For we are dealing with a people that is moving about, moving physically, moving in the pursuit of a trade or the practice of a profession. Some

of us preach to a procession. Others of us are confronted with people who have struck their tents intellectually and are on the march, going out they know not whither. It is this unsettled character of common American life which is its most obvious characteristic. In this mobility there may be excellence and latent power. If, as Huxley says, life is the continued power of adaptation to changing environment, then America is intensely vital. But this very superabundance of a vitality which does not really know what to do with itself creates a spiritual and moral problem of the first magnitude.

Royce, in a memorable phrase, defined the Church as "a community of memory and hope." He said that it differed from the crowd in this important respect, that the crowd is an accident of the moment, "*pro re nata*" as the Congregational phrase about its Councils, runs. The crowd has no common past and no common future and will never be gathered again in the interest which has precipitated it for the moment. Whereas the members of a community have a common past which they all remember and cherish a common future for which they hope. Crowds are second nature to America, but communities are more rare. And the Christian Church cannot be explained or ordered as though its gathered people, at any given moment, were simply members of a crowd.

Now the principle of coherence in a community, mediating the past through the present into the future, making memory and hope the same thing, is tradition. And it is precisely the want of tradition in far too many of our American *mores* which creates the religious and moral problems so peculiar to our type of civilization.

When we talk of tradition, and a feeling for tradition, we do not mean ancestor worship. We do not mean a docile subservience to the dead hand. We do not mean to reverse the perspective of Paul's famous passage in Philippians, forgetting the things that are before in order to retreat to the things that are behind; we do not mean that at all, though this is the common connotation. What we have in mind is some principle of unity in human experience, some continuing thread on which the separate beads of vivid experience may be strung with some kind of propriety and congruity. Tradition makes life, which is forever in danger of falling to bits, hang together. It is one of the ways in which men realize

the basic integrity of a personal life, and in longer terms, the interlocked continuity of the generations. The communion of saints is a society with a tradition, it is not a crowd.

This brings me, then, to a first dogmatic statement about the nature of theological education. This dogma, like all dogmas, must be an overstatement at the moment. One of the best intimations of the nature of religion is to be had through a deep feeling for some tradition. There may have been in the past, there may elsewhere at the present, static societies of men which, in the name of religion need to be blasted loose from their arthritic postures; their joints must be made to work again, unless the whole society is to die of sheer ossification. The saving gospel for such societies is the gospel of vitalism. But if there ever was a gospel which was coals to Newcastle, it is the gospel of vitalism for modern America. That gospel is the dreary secular commonplace to which every American subscribes automatically. Vitalism is hardly a truth for America any longer; it is a platitude, that is, a truth which is so familiar that for the moment it has lost the power of truthfulness.

Very well, then, — our dogma is this; that any theological education which is to fit men to put into American life the element which is not found ready made in our general culture, must begin by trying to waken within our ministers-to-be a strong feeling for the Christian tradition.

In those seminaries and denominations which still remain in close touch with a faith given to the fathers at some previous time and still preserved not merely in the spirit, but in some measure in the letter, this task is relatively simple. But even in those seminaries and denominations which are conscious that they have to some degree departed from an orthodox past the task is not wholly impossible.

What is necessary is a conviction, emotionally felt as well as intellectually conceded, that the Christian is a man who is part of an organic history. One of the contemporary delusions of modern America is the assumption that anything needful for the life of man can be assembled, once the constituent parts are known. We have all seen in print the suggestion that we now know enough about the history of religion in general and the needs of man in particular to be able to assemble a religion that shall make good the deficiencies in

existing sects and supplant them all. This characteristically American idea that a Church can be assembled in any such mechanical way is a delusion of the first magnitude. Churches are GROWN, not assembled, and the Christian life is mediated to us through a living tradition.

I remember that some years ago a group of theological students were pressing two or three of us, their seniors, for a working definition of Christianity, and I ventured to say, "Well, Christianity means this first of all to me, that I stand in a long succession of human experience, which contemplates constantly certain permanent values, and I still wish to stand in this succession. I shall not leave this succession of my own accord, and the responsibility of putting me out must be assumed by some one else." All doctrine to one side, this is the first thought which comes to mind in the presence of the Sacrament. Here is a symbol or transaction in which Christians have taken part for nearly two thousand years. That bread and that wine have meant many things down the centuries, and still their meanings vary. But the mere fact that Christians have eaten this bread and drunk this wine at the Lord's table century after century has a strange power to steady the mind, to give it serenity and perspective.

So with a country meeting house on a village green. It stands, culturally, for the continuity of the life of that village, for those experiences which are permanent in the midst of a world of superficial change. Whatever creed is recited within its walls, it cannot help but witness, if it is true to its Christian vocation, to a deeper organic life than can be discovered at the surface where the kaleidoscopic changes of secular affairs are mechanically patterned.

This feeling for the living, organic Christian tradition, if it is not religion in its entirety is certainly an intimation of religion, the way to religion; and at the place where the Church is in direct contact with a secular environment, corrects that secularity at the point where it is weakest.

For Dean Inge said twenty-five years ago in that series of essays which won for him his title as the "Gloomy Dean," that, "It is not the office of the Church of Christ to be a weathercock, but to witness to the stable eternal background in front of which the figures cross the stage, and so to preserve precisely those elements of the truth which are most in

danger of being lost. For this reason it happens that the Church can seldom 'co-operate' with a popular movement; more often it is compelled to protest against its oneness . . . Like certain ministers of state the Church has always done well in opposition, and badly in office."

Is not this an exact account of the facts in the past? Are not those periods of Church history which we study with particular interest and remember with special gratitude, precisely the periods in which the Church was to some degree in frank conflict with the secular spirit and stood over against it, to correct and to supplement.

The Church cannot live powerfully in society simply as the pious rubber stamp of approval put upon interests which are already dominant in the secular mind and purposes which will be prosecuted anyway. A sermon is something more than a decorous Sabbath approval of the editorials in the columns of the dominant newspapers of the day. A short-lived and, as this world goes, successful ministry may be thus had by what Dr. Jacks has called "a theology of accommodation," but theologies of accommodation do not make religious history, and in the end are prophecies of death rather than life, for religion.

Even our liberal seminaries, then, can hope to waken in men this deep and dominant feeling for Christian tradition, a perception of an organic process in which they are still involved. This is the warrant for all those historical studies with which we require our students to occupy themselves. And history deeply felt ceases to be a record of things long ago and far; it passes strangely over into autobiography and prophecy. That moment in the Book of Acts which marks the beginning of the "we document" hints at precisely what we mean. The story had previously been told in the third person. He—they, did thus and so. Then suddenly the subject shifts without warning to the first person—the author comes upon the scene, slips unostentatiously into his place, and the record goes on, "we did" thus and so. Our seminaries are trying to persuade their students to add their "we document" to the long record which has to be told at the outset in the third person and the past tense.

In all this we are speaking of history as something more than a useful source book for homiletical purposes, a mine of

edifying illustrations. We are speaking of that strong persuasion of the as yet unimpaired integrity of the Christian Church which gave to the Roman Catholic Modernist movement of the beginning of the century its power and appeal.

If we can send men out into contemporary America with something of this feeling for Christian tradition, they will be able to say to modern America something which the secular spirit of the age is leaving unsaid, and thus to correct our culture at the point where it is weakest. Such men will be able to do America a very great religious and moral service, whatever the particular shade of their theological system. So long as that system is a living thing, drawing its life, not merely from the surrounding air but from the whole Christian past, such men will have a perspective, a sense of direction, a steadiness in the prosecution of their ministry, which religion always requires of its best professors and proponents.

Those of you who have read Heiler's book on "Prayer" will remember how strongly, in the middle part of the volume, he insists upon this characteristic of prophetic religion as against all a-historic mysticism. Religion has come to our Western World he says, through prophecy, and the dominant characteristic of prophecy is its faith in a historical process—things happening in fit sequence in time—with an underlying and all pervading unity of purpose.

The modern prophet is harder put to it than was his ancient predecessor to discover and declare this unity of purpose, but for the Western World we can only say that religion seems to be best mediated through the prophetic type of consciousness. About the religious immediacy of mysticism there must always remain among us the suggestion of something exotic. In the Western World Christians belong to a tradition and are sustained and inspired by that tradition. The Communion of Saints is a real experience, what Edmund Burke called a social contract between those who are dead, those who are living, and those who are to be born; a part of an eternal contract connecting the visible and invisible worlds.

In concluding this particular part of the paper, then, may we not say that the seminaries owe to the churches, and through the churches to the country, an account of the Christian life which gives that steady serenity which a man always

has, when he realizes that whatever else be true of him he stands in a noble succession and is sustained by a great tradition. Many of the ephemeral vices and the mechanistic delusions of modern America can be dissipated by churches which succeed in communicating this simple initial conviction as to the nature of religion.

There are two other matters of which I would speak briefly and generally. The minister's main difficulty, professionally, is this;—that he is a sort of all-around-hand-y-man in the community with a real interest in many of its activities, but with technical excellence in none. He may serve as an interpreter of people to each other; people who tend forever to drift apart by virtue of their specializations. Thus, a sufficient cultural case for the Church can be made, in a world of specialization, as a House of the Interpreter, in a society that forever tends to fly apart into classes, trades, professions, races, nations. Part of the business of the modern church is to help people understand each other on the ground of their common humanity, who cannot be expected to understand each other on the ground of their specialized knowledge or skill.

But even so, an Interpreter, is not a very exhilarating person. As we see him on the platform of a European railway station, he is an unimpressive though useful figure.

And one of the difficulties with the modern ministry is just this general usefulness at the expense of special skill. Now we are living in one of those ages, of which the wisdom literature says, that God has rained down skill upon it. The thing that most impresses us about the modern world is the precision of all its mechanical and many of its intellectual processes. I was walking away from one of our oral examinations only last week, talking with a colleague about a man whom we had failed for his degree. This student was a right-minded, warm-hearted fellow, but all his mental processes were clouded over with inaccuracies. He was uncertain of the most elemental matters of Christian fact. He wanted to be a minister, and up to our limits we had denied his right to be a minister. And we said, "It's all very well, but would that man have lasted beyond the first half year in the medical or law school?" The sad truth was, that he would not. And I asked my colleague, "Supposing that man had gone in for surgery, would you have wanted to have him perform a delicate operation on you, in

which the slightest error of technique or any basic ignorance of anatomy would have cost you your life at his hands?" And my colleague said, "Certainly not." Now why we should think that a man who would have been soon found incompetent in a medical school should be declared competent in a theological school, it is hard to say. Is it any less dangerous thing to play with souls than with bodies? And yet all of us know that professionally—the country over—the ministry is technically a less skilled profession than medicine.

It may be argued that the minister has to deal with matters upon which exact knowledge, empirically won, is impossible; that in the end he passes on beyond the realms accessible to the kind of knowledge which skill employs, into areas where faith must operate; and that at this point simple piety may have insights denied to great learning. All this is true. Religion cannot expect to achieve that kind of skill which is possible in the sciences. In this respect religion is more akin to the arts, where taste is the determiner of values and where taste remains a very peculiar and arbitrary possession. Religion is quite as much an art as a science, and our attempt to make a 100% science out of it may end by our relinquishing many of our prerogatives to the artists.

But even so—granted that religion operates in an area where the venture of faith is ultimately necessary—the approach to the border line between the areas possessed by science and religion is along avenues where something like exact mental processes are still possible. We do not covet for the final acts of faith that particular kind of skill which attends modern specialized knowledge, but must we not say that the approaches to the act of faith still fall in an area where exact thinking is possible. Your airplane must take off smooth ground in a clear open field. It cannot take off a tumbled field of boulders.

We do not aspire to a faith that is purely scientific, but must we not insist that the "take off" shall be made from the sort of place which science clears and levels out for the mind, and that in this area the religious believer should not be a stranger to the skill of wisdom.

I have never forgotten the remark of a friend who visited some years ago a new chemistry and physics laboratory at Yale. He said "When I saw the apparatus for quantitative

analysis, and the devices for weighing the smallest fractions of a grain of matter in a vacuum; when I passed from one to another of those tables where the most delicate and exact experiments were to be conducted, I realized how inexact, by contrast, the processes of my mind and the minds of my fellows in my profession, were."

If I were to speak of these matters in my own academic field, that of homiletics, I should say that I feel warranted in trying to persuade students going out into the churches not to try to solve the problem of the industrial order and of world peace in one and the same sermon. I tell them that the least they can do is to devote at least two sermons to these matters, one to each. So also I tell them that the familiar sermon sentence which says, "When we think of the lives of such great men as Isaiah, Paul, Augustine, Luther, and Edwards,"—means nothing. It is a mere incantation of words. No possible mental content can be put into such a sentence. In all this the modern Protestant ministry is pathetically unskilled, i. e. it wants intellectual precision. And I should say that it is this patent lack of mental skill, of any clear sign of intellectual precision, which more than anything else is alienating the more thoughtful members of the community from the churches. It is not that thoughtful men and women disagree with our conclusions, or dislike our dogmas; they distrust our mental processes, because they suspect that they are not exact, up to the point we have reached.

Now the Seminaries are chargeable on this matter. The curriculum however it may be construed, must make a place for exact disciplines, so that carelessness as to matters of fact, or faulty logic shall not be suffered to become second mental habit. The elder disciplines, which are being more and more forsaken in liberal seminaries, had this moral excellence, that they required of all concerned a certain intellectual precision. It does not matter much whether the modern minister knows Hebrew or not, but it does matter whether he has the kind of mind which requires the subject to agree with the verb in a given sentence. The language disciplines, in Hebrew and Greek, probably did more to teach the Protestant ministers of past generations that decent respect for mental precision than any other discipline. There may be little immediate religious use in splitting hairs over the meaning of a particu-

lar Greek word in the letter to the Philippians, but there is much ultimate religious use in the kind of thought which goes into that inquiry. In retrospect I am still very grateful for those disciplines, homiletically useless at the present, but spiritually rigorous in their nature, which required this kind of skill in a Seminar on the Synoptic problem. What I learned has been forgotten, but the way of learning has remained and can be applied to other matters.

If our students came to us having learned this lesson in an arts college we might justify our seminary predilection for the kind of course which invites opinion rather than skill, but the sad truth is that the average college does very little to train men in mental precision. That discipline is deferred to and delegated to the graduate or professional school. The justification for the Ph.D. lies even more in the way its truth is had than in the particular truth arrived at.

Now this may be a purely personal and unwarranted appraisal of the facts, but the theological curriculum seems to me to be suffering more and more from the encroachment of disciplines which are, and in the nature of the case must be, inexact in their intellectual processes. The subjects which invite opinion, but do not require precise observation, the general courses in fields where exact knowledge is not possible, tend to increase at the expense of those dustier and more rigorous matters which after all had this excellence, that you could say whether a man was right or wrong.

In the interests, then, of a professional ministry which shall be able to hold up its head with intellectual self-confidence and to command intellectual confidence in a world where there is great skill of hand and mind all about us, must we not defend the place of certain basic disciplines, as the center of the curriculum, in which precision of mind is possible. It is not so much that these fields are absolutely essential, though many of them are still pertinent and profitable, as that study in these fields breeds the kind of thinking in which persons, who are working skillfully in the world round about, find kinship. A sermon ought to take a good deal out of a man in preparation, as well as preaching. And even though its substance may not be wholly congenial to the secular world outside a church, it will command the confidence of a world which senses instantly the kind of process by which it was achieved.

That, I think, is why many scientific persons whom I have known have perversely preferred very orthodox ministers to their liberal colleagues. Liberalism, though nearer right as to many matters of fact, has tended in these latter years to shirk the rigors of mental discipline by which these facts are arrived at, and has taken its Eddington and Einstein second hand.

In so far as the social and psychological sciences have tended to replace the old linguistic and historical disciplines, those of us who are charged with the teaching of such sciences should see to it that the processes of inquiry in these fields require of the student precision in observation and careful processes of reasoning in reaching conclusions. Whether or not the sciences which have to do with man can ever be exact, in the way in which the natural sciences are exact or the way in which grammatical disciplines can be exact, is an open academic question. Certainly the more ardent devotees of these sciences claim for their inquiries the same ideal of precision possible in other fields, but if the claim is to be made good, it must be by a greater exactness of mental processes than obtains in too common practice. So, whatever the field, we plead for a discipline in precise habits of thought, that the ministry may command the moral confidence of world which is intellectually skillful in the conduct of its secular affairs.

One final matter. Our curriculum tends more and more to be given over to the sciences that have to do with man, his nature and needs. The whole subjective trend and emphasis of Protestantism is reflected in our schedule of courses, and the more liberal the seminary, the more its curriculum inclines unconsciously, if not consciously, in the direction of humanism.

Now whether or not the sciences which have to do with man can furnish a sufficient preparation for the practice of our profession, depends upon our prior definition of religion. Some of you received, as I received, last summer a letter from one of our fellowship asking whether it is true to say that religion has its origin in the felt needs of man, and is, in its elaboration, a direct attempt to meet those needs.

That much religion has so originated is clear; in particular such religion as derives from the magical conception of our relation to supernatural powers. But whether all religion

so derives is an open question. It has been the fashion of the last generation to describe religion as an attempt to get or to coerce the aid of supernatural powers for our primal human needs—in the far off past, bread, victory in battle, the fertility of our wives and flocks and the like. This is the convention of the anthropology of a generation ago. Whether it is the whole truth seems to be an open question. But there has arisen more recently a group of persons studying human origins who are driven to the conclusion that certain of the religious practices of primitive men are not accounted for on the magical hypothesis, and that we must say that, in man's dealings with the powers not himself, there were certain actions or transactions which can be explained only as being, in some strange way, their own end. These rites are not petition or intercession; they are celebration,—the joyful acknowledgment of what is supremely so, without reference to its uses in our human experience.

Now this issue in the study of primitive man has its counterparts in our own time. If it be true that religion has its sole origin in felt human needs and is a direct attempt to meet those needs, however refined and spiritualized, then there is no place left in modern religion for the celebration of objective reality. But if the celebration of what is so, for its own sake, is always a valid part of religion, then not all religion has its sources in felt human needs, but at least a part of religion is simply this play of the over-soul in man, a marginal joy in what is most patently so in the universe. This is worship,—mysticism, as against magic however refined.

Now one of the difficulties with modern theological education is just this, that much of it is, as it should be, addressed to the pastoral side of the minister's work. It is an attempt, and a valid attempt, to teach the prospective minister what kind of a creature his parishioner is, what his experiences may have been, whether normal or abnormal, and what he needs to have said or done to him in the name of religion. But all this training of a man as pastor does little or nothing to fit him for his office as a leader in public worship, if it neglects the celebration of the objective divine realities.

Given democratic America, given historic liberalism over the past century and a half, given the pragmatic American temperament, given, alas! the too commercial mindedness of

the average American,—the mercantile and still magical conception of religion, as a good bargain for the needy individual, is still the convention among us. The celebration of objective reality for its own sake is not our second spiritual nature. But if this element of celebration is as true and necessary a part of religion as the other conception, there is a problem here to which we must readdress ourselves.

Thus, L. P. Jacks called my attention some time ago to a treatise called "The Castle of Learning," by a certain Richard Reccorde who was, as I remember, an English Puritan, and who said that every theological student ought to have, while in the Seminary, a thorough going course in astronomy. This idea strikes us, at the outset as extravagant and amusing. But the more you think about it, the less ridiculous it seems. Why should all theological disciplines be confined to those sciences that have to do with man? If the celebration of external reality be a part of religion, might there not be a fit place in a theological course for a stiff course in astronomy or physics which deal with the order of external nature, with the universe around us as it is in and for itself. Such sciences, by their own confession, are today not prepared to say that they preclude, in the end, a religious interpretation. The more I have thought of the matter, the clearer I have become, that astronomy is just as fit and proper a part of a theological course as psychology or sociology. Each is, in its apparatus, a secular discipline,—and both alike are capable of yielding to a religious interpretation.

The craving of our Protestant churches for a better type of worship is itself an admission that we believe the factor of pure celebration of reality to be a valid part of religion. But the secret of worship does not lie in the keeping of those sciences which have to do with human nature alone. Its secret lies rather with those sciences that deal with the nature and structure of the universe around us. How to make a place in the theological curriculum for disciplines which shall help to solve this unsolved problem of worship is the academic riddle to which I see no clear single solution. But I am certain that our present curriculum is top-heavy on the side of those disciplines which deal with the nature and needs of man, and weak on the side of those disciplines which help us to understand the majesty, the beauty, and, as we believe, the

divine significance of the universe around us. How to restore a proper balance in the curriculum so that there shall be some kind of decent division of time and interest, between the sciences that help us understand man and the sciences which help us understand the external order of things is, I think, the academic riddle of the moment. If I refrain from trying to read this riddle, you will forgive me. I appeal to a few lines in one of Havelock Ellis' books, in which he says that it is more help to find a man who knows what your problem is, than to find a man who is sure that he has an answer to it. The unsolved problem of worship in modern Protestantism is the major opportunity of the curriculum makers in American theological schools.





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